who gave his name to the street in which the present meeting was being held, and whose statue is to be found near the Presidency College—David Hare. That man was a remarkable instance of devotion to a noble object, and he (the President) thought that Mr. C. Grant might not unjustly be named in connexion with Hare. The objects that engrossed their lives were different, but the spirit of self-sacrifice that actuated their conduct was the same.

The Report for 1879 was the last from the pen of Colesworthy Grant.

The Report says—"But there is one thing always prominent and ever fresh, which it is the Committee's pleasureable duty and privilege to gratefully acknowledge—the continued goodness of God in prospering the Society's labour, in strengthening its hope of continued and increased usefulness, and in opening the hearts of fresh and generous friends in affording to its work the aid and encouragement of their pecuniary and moral support."

The total number of convictions was 2,465, and the number of animals relieved was 2,956. Of the above number, 819 referred to horses, and 1,590 to draught cattle. There were fifty-three cases of cruelty to poultry. The convictions of 1879 were larger than those of 1877 and 1878.

The subjects treated of in the Report are water troughs, ambulance, overloading, buffalo collars, infectious diseases, education of the young, German
pledge, Animal's Friend Almanack, bearing reins, blinkers, &c.

Colesworthy Grant, at the request of the Venerable Archdeacon Pratt, wrote a little work on Humanity for boys and girls, but this had only a limited circulation.

Holding as he did the office of Professor of Drawing at the Presidency College he had to perform arduous duties. The examining of a heap of examination-papers devolved upon him, and this duty was discharged every year without any remuneration, and the many details connected with his office had latterly so increased as to leave him very little time for other business. Still he found time to attend to the work of the Society sacredly, and all the important suggestions and remedial measures emanated from him. All the forms of cruelty which were brought to the notice of the Committee were the result of his enquiries, and any matter, however trivial, received his close attention. He was much esteemed by Sir Richard Temple, with whom he often took tea after his morning walk. He was often with Lord Northbrooke, and Miss Baring was for a brief period his drawing pupil. A more affectionate brother it is difficult to find. He was not only affectionate to his brothers here and at home, but to his sisters, nephews and nieces. In prosperity and adversity, in sorrow and joy, his sympathy with them was unchanged. When George Grant retired making over his business to his sons and they
came to grief, Colesworthy used to remit money to George out of his small salary. He was so fond of this brother that on one occasion he remarked to the writer "George's life is my life." Colesworthy Grant's heart always overflowed with the milk of human nature. He had a native clerk who used to assist him in the business of the Society, but this clerk was very slow and often did his work unsatisfactorily. Instead of dismissing the man as most people would have done, he retained him as he was very poor and burdened with a large family, and did much of the work himself. As the Professor of Drawing in the Civil Engineering College, he was esteemed and loved by his pupils, who are now raising a mural tablet to his memory in token of their gratitude and great respect for him.

Mr. Downing, the Principal of the Engineering College, Seebapore, writes as follows:

"I regret that I have not got leisure to enumerate the late Mr. Grant's many good qualities, but they indeed are widely known. He was most conscientious and painstaking in the discharge of his duties, and endeared himself to students of every creed and color by his great kindliness of manners."

Colesworthy Grant esteemed and loved his brother George so very much, because he approached him in unselfishness, in his unostentatious and deep felt love for mankind, and for the pious fervour of his heart. George Grant died at a good old age, and it was thought that his death would have convulsed
Colesworthy, but when the writer visited him after George’s death, he found it on the contrary, and as Wordsworth beautifully describes it—

"Thoughts that do often lie too deep for tears."

Colesworthy thought and felt that George’s death was a blessing to himself.

For some time Colesworthy Grant was constantly ailing. He tried changes, but was so prostrated that the system did not benefit by nutritious food, regimen or change. But up to the last moment his soul was with God.

On the 31st May 1880 he was lively in the morning. Between 1 and 2 p.m., he became drowsy, and gradually began to sink. At 3-40 p.m., he breathed his last. On the 1st June 1880 before the body was removed, the Rev. A. J. Bamford, Minister of the Union Chapel, to which Colesworthy belonged, offered a feeling prayer. The funeral was attended by the King of Burma, his queen, Mr. Justice White, and a large number of respectable ladies and gentlemen.

The following is the Discourse delivered by the Rev. Alfred J. Bamford, B.A., in Union Chapel, Calcutta, in reference to the death of Mr. Colesworthy Grant, with the MS. of which the writer has been favored:—

Death is a solemn fact. It is full of terror to the man whose life is bounded by the present.
That such a man may live cheerfully is due to his shutting his eyes to the inevitability of death; as far as it is realised, it is a source of fear. Men who can jest about death when in health, who can talk lightly of the death of others, carefully avoid the subject when they lie on the bed of sickness if there seem any probability of the sickness proving mortal; it is felt to be too awful to be referred to then.

It is useless to attempt to regard death as an occurrence of trifling significance, as of no moment. But many are able to regard it with equanimity, some even with exultation. Yes, but this is by significance being added to their life. The "strong man" is armed and cannot be regarded a weakling, but there is a stronger. In one whose only thought of life is concerned with the present, death is the destruction of joy and the extinction of hope; but for a man who interprets life by the light of God's revelation, death is robbed of its sting, and becomes the supreme moment of joy and the consummation of hope. There may be no exaltation in the thought of being conquered by death, but few things to my mind bring out into bolder relief the nobility of human nature than the thought of its fighting the great enemy without defeat. When I see a dead body, even of some poor characterless, commonplace man, I can no longer despise him who once informed it. I must think of him now as ennobled, a holy sanctity is upon him, the life he lives now is
as a banner which he has borne through the battlefield, tattered and torn it may be, but he holds it still, and his present possession testifies the defeat of the foe that would have wrested it from him. A glory so great as to seem almost unreal surrounds the dead, and the difficulty is to conceive of ourselves as to pass through the same experience, to share the same triumphs, they and we by this fact of death seem made so totally unlike.

Many a moral lesson has been drawn from the tomb. We have been urged to look at the decay, then to think of ourselves, full of the flush of life, as to be subject to the same corruption. Hamlet takes Yorick's skull, at which "his gorge rises," and moralises on it—"Now get you to my lady's chamber, and tell her, let her paint an inch thick, to this favour she must come." But not thus am I tempted to indulge my thoughts; the body is not the man, he himself does not "come to this favour:" his body was much to him once, and that death may win it from him implies the severity of the conflict, but also the greatness of him who can engage in it. That when death is conquered, the victor can cast the body aside, can leave it as a trophy in the hands of a defeated foe, tells of the intensity and the purity of the life, which this body, valued, cared-for as it once was, is not deemed worthy to inherit. The discarding of the body, what a change it implies! what exaltation it indicates! Think of the multifarious industries
of life, how they are called into being by the temporary necessities of the body. Without the body there would be no need for any of the varied labours of agriculture, for any of the cares of the pastoral life, no need for the manufacture of textile fabrics, or for the intricate machines invented for the more effective performance of these many labours. Even such industries as wait upon the more intellectual of our activities—printing, book-binding, music, sculpture, painting—minister to the mind through the avenues of the bodily senses. Though the gratifications to which these served are more fully enjoyed by our departed friends, now than then, these means are no longer necessary to their attainment. What a wondrous life they must live that all these things may be cast aside as the toys of a forsaken childhood! Think of yourselves, friends, as surely advancing to the same stage, not to the corruption of the corpse, but to the strength and purity of the spirit which may cast that corruption away.

Life is solemn regarded thus, very solemn. And death by being made less is made greater. You rob it of its terror and power as an independent sovereign, but you make it the servant that ushers you into a presence more mighty. Rightly, reverently understood, the mystery of life, the burden of existence presses so heavily, that, with all solemnity, we ask—Who is sufficient for these things? Oh! that I should have life committed unto me, a gift of
such awful moment! Let me think of myself as an imperishable being in a perishing world, associated with corruption yet incorruptible, in a world that is tottering to its doom, myself, my fellow-man, and my God, all that shall remain. The crash of universal ruin would not affect me much if I were to perish in it, but—most solemn thought—I survive it! What shall I then be, I, whose life has hitherto been so largely moulded by things that shall have then passed away? What shall I do in those altered conditions? And in view of this, my ultimate survival, what manner of man ought I to be even now? There is much comfort, all comfort, in the thought—we shall not hereafter have to enter into relation with an entirely new condition, for over all and above all then there will be the Everlasting God, and over all and above all now there is the Everlasting God.

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave
And plead His love for love.

And so beside the silent sea
I wait the muffled oar,
No harm from Him can come to me
On ocean or on shore.
I know not where His islands lift
There fronded palms in air;
I only know I cannot drift
Beyond His love and care.

O brothers, if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And Thou, O Lord, by Whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee."

Yes, think of life as solemnly as you will, fathom something of the depths of its mystery, let the heart open to a sense of its momentous meaning, its awful sanctity, but be not terrified, be not fearful; in the heated furnace of life and death is One like unto the Son of God, Jesus, the Christ. Through Him we have fellowship with the Father, where we are God will be—God the mighty, God the tender, God the just, God the merciful. This has been the joy of the church since it was founded, we shall all—the dead in Christ and those that are alive—"ever be with the Lord." "Wherefore comfort one another with these words."

These are thoughts which would be appropriate in Christian minds at any time, but they are suggested to us this evening by our recent loss. Calcutta has lost a citizen, and this Church has lost a church-member who will be sorely missed. Yet we would not think of him and of his work as of a dream that is past. The close of one of the chapters of his life may have come, but his life is not
closed, he lives still, and, with the solemn tone of the eternal life, yet speaketh.

I have no intention of giving you a long biographical account of Mr. Colesworthy Grant, but I wish to say a few words of him as I knew him—an invalid, delicate, yet possessing a clear mind, a warm heart. I have not known him long, but there are few men to whom in so short a time I could have gained the access of the almost intimate friendship I enjoyed with him. If I was unacquainted with the past, I have had the joy of seeing the rich possession of the lessons it had taught. And when I think of him as I knew him, I feel his life was one continued heeding of the injunction "Trust in the Lord and do good." He was a thoughtful man—not a theologian, yet one who pondered the questions with which theology is concerned, a man not unacquainted with the difficulties of the modern intellect, profoundly moved by the problems of social science, conscious of the solemnity of this many-sided life of ours, and the conclusion of all for him was—"Trust in the Lord and do good." He had joy in the thought that all things were plain before His eyes, that the highest destiny of the human race could not appal Him with its greatness, nor could the tangled skein of human life perplex Him with its confusion. His faith in God was earnest and hopeful, his love to God, pure and childlike; he rejoiced to live in the presence of God, to feel that there was nothing between.
Speaking to me some time back in anticipation of his death, as he not unfrequently did, he said—"When I die, I want to be able to say 'not a cloud.'" These were the dying words of a sister whose piety had been largely the nurse of his own, and he felt that they just expressed the trust in God he then had, but which, he feared, might, under the influence of a fatal disease, or in the pain of dying, temporarily fail.

But that for which Mr. Colesworthy Grant is best known in Calcutta is his noble work in connection with the Society for the Prevention of Cruelty to Animals. You do not need that I should tell you how from the beginning he had been the soul of that useful Society. "Fret not thyself because of evil-doers," says David. In one sense Mr. Grant did fret himself because of evil-doers, yet was he at one with the Psalmist. If he could not treat the evil-doing that he saw with indifference, if he could not pass it by without notice as though it troubled him not, he was never tormented by despair in its presence, he never felt that the world was so given over to evil that goodness was a hopeless dream. He always felt that God was good, and that, therefore, goodness must conquer. He had the calm courage—and not a little was required—to found here in Calcutta a Society that should attack the dire cruelty then even more rampant than now. That Society numbers on its committee not only men of different Christian denominations but
adherents of different religious systems; Mr. Grant, however, never made it a secret that it was by Christian zeal that he was prompted to the work. He regarded it as a religious duty. It was God's call to him as a Christian. I have often from this pulpit insisted on it that every Church-member should do some Christian work. From looking over the old reports of the Church I find that Mr. Grant has been asked once and again to accept the office of Manager in the Church, but has always declined. Yet, though there was no official connection between the two, he truly served the Church, or at least the Church's Head—a more important matter—by what he did in this Society. Both Church and Society are trusting in God and doing good; and this Church may well accept the humane labours of this one of her members as being inspired by her worship and teaching, and as being one form of the expression of her faith. When we consider the opposition that, especially in the earliest years, Mr. Grant had to meet from evil-doers, from the indifferent, and from many who would resent either designation, we must admit that nothing short of a strong faith in God could have carried him through his task. Once, I believe, all the bullock-cart drivers struck as a result of his interference, and there seemed a risk of all the business interests of Calcutta regarding him as an enemy. But, to the honour of the merchants of Calcutta be it said, they let humanity stand before convenience, and, with a
good grace, bore the inconvenience and loss, which must have been considerable, till the strike came to an end. At first our friend was asked to withdraw the action which had led to the strike; it was a temptation to compromise, but he answered that he did not see how he could act otherwise, except by a sacrifice of humanity such as he was not prepared to make. He faced the difficulty, he trusted in God, he did good, and even men whose business was brought to a temporary stand-still honoured his humanity, honoured his faith in God, and proved themselves worthy of the faith he shewed in the God-inspiration in them.

And now, friends, he has gone from us. The more we think of what he did, the more we are led to ask 'Who will do it now?' It is not too much to say that he has been the Society. There are a number of gentlemen on the Committee all taking a deep interest in its work, but they would all say that the work has not been done by them, but by him, and I am in a position to say that he did it as a Christian man, who felt the call of God, who felt the burden of the Lord upon him.

I appeal to you this evening, standing as it were by the grave of the dead; whether it be in this Society, or in any other Divinely-inspired service, there is to-day a call to us to serve God. The years take from our earthly vision, the friends of our homes, the labourers of God's vineyard, but God Himself remains, calling us to do good trusting in
Him. By the life and example of such men as Colesworthy Grant He calls us, and by their death in the midst of their earthly labours, He bids us remember that the time is short.

IN MEMORIAM.

Mr. Colesworthy Grant was born in London on the 25th October 1813, and died here on the 31st May 1880.

Immediately after Colesworthy Grant’s death, Mr. A. H. B., an old member of the Society for the Prevention of Cruelty of Animals, wrote the following feeling notice which appeared in the *Englishman*:

On Monday last, there passed away from our midst one of the oldest and most respected of our fellow-citizens, Mr. Colesworthy Grant, late the Professor of Drawing in the Presidency College, and Honorary Secretary to the Society for the Prevention of Cruelty to Animals. Though much, and deservedly, appreciated in his former and official capacity, it was in the latter that he was best known and esteemed.

Mr. Grant has been a steady resident of Calcutta with occasional short absences, for half a century. Though naturally delicate in body, but of a most active and energetic mind, which has been sedulously employed, all these years, in the land of his adoption, for the benefit of his fellow-men and
of the brute creation. It is twenty years since he
originated the Society for ameliorating the condition
of animals in this city; and he was till within
the last few months the leading spirit in its
operations, to which he devoted untiringly his pen
and pencil. He was, in fact, an enthusiast in the
cause. Those of our readers who remember Cal-
cutta in the olden times, must have observed,
(though there is yet undoubtedly considerable room
for improvement) a marked change for the better
in the treatment of our domestic animals.

All those who had the privilege of Mr. Grant’s
acquaintance, and especially those who were hon-
oured with his friendship, must have been struck
with the spirit of self-abnegation, which so strongly
marked his character, while his unassuming man-
ners, and kindliness of disposition, endeared him
to all with whom he came in contact. Though he
had wellnigh attained the allotted span of life, his
loss will not be the less acutely felt by his relatives
and friends, while for the Society to which he was
so much attached, it will indeed be difficult to find
a successor to fill the vacancy caused by his demise.

To such a man the words are most applicable—

"Green grow the turf above thee,
Friend of my earliest days,
None knew thee but to love thee,
None saw thee but to praise."

In the Report of Public Instruction we find men-
tion of the College of Civil Engineering. In 1864-65,
the Institution was abolished. The classes were
transferred to the Presidency College, of which they formed a separate department. Mr. Grant was then a teacher of Drawing.

He rose to the rank of the Professorship of Drawing.

Colesworthy Grant had a vivid conviction of the immortality of the soul and of its progression in the next world. He was not only devout at all times, but was full of self-abnegation and unselfishness. His love to his mother, his brothers and sisters, is shown in his different works, and his heart was full of filial and fraternal feelings. His fatherly affection to his students, his kindness to his servants, his ardent desire to ameliorate the condition of the poor pupils forming the drawing class of the Mechanics' Institution, his uniform desire to serve any one whom he could possibly serve, and his warm and persistent advocacy for the suffering and helpless animals, clearly show that he lived for the next and not for this world, and that he was realizing the second birth or the spiritual life so eloquently taught by Christ.*

There is a memorable passage in the “Coming Race” of Lord Lytton.

“Our notion is that the more we can assimilate life to the existence which our noblest ideas can conceive to be that of spirits on the other side of the grave, why the more we approximate to a divine

*"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of heaven."—BIBLE.
happiness here, and the more easily we glide into the conditions of being hereafter."

At the Annual Meeting of the Society held on the 3rd July 1880, the President proposed that this meeting records with sorrow its deep sense of the immeasurable loss which the Society has sustained from the death of its Honorary Secretary Mr. Colesworthy Grant, to whose rare zeal, untiring energy and disinterested exertions are mainly due the successful establishment and continual existence of the Society, and who, from its formation in March 1862, until his lamented death in May 1880, gratuitously filled the post of Secretary with conspicuous ability and devotion to his work. And this meeting in recognition of Mr. Grant's great services in suppressing cruelty to animals and in promoting their more humane treatment, resolve that a suitable Drinking Fountain for Animals shall be erected to his memory out of funds to be raised by private subscription.

The President commenced by saying that when he returned to Calcutta in November last, he was the bearer to Mr. Colesworthy Grant of the Honorary Diploma of the Royal Society for the Prevention of Cruelty to Animals, which was given for his increased devotion in the cause of humanity. This was the second diploma of which Mr. Grant was the recipient. It was signed by the Presidents of the Home Society, the Venerable Earl of Harrowby, and that noble lady, who, before she was raised to
the Peerage by Her Gracious Sovereign, was for her conspicuous benevolence and numerous good works already in the estimation of all humane people, a Peeress in her own right. That diploma was privately presented to Mr. Grant last November, but it was intended in accordance with the wishes of the Royal Society to make a formal and public presentation at the present meeting, but that intention had been frustrated by Mr. Grant's lamented death.

The President then read to the meeting a letter, which accompanied the Honorary Diploma, and was written by Mr. Colam, the energetic and widely known Secretary of the parent Society; and proceeded to say that high as was the eulogy contained in that letter, it was every word of it deserved. It was difficult to exaggerate the rare merit of Mr. Grant in connexion with the Society. Those only who knew Calcutta intimately, could fully appreciate the difficulty of establishing, and the still greater difficulty of working and efficiently maintaining a society such as theirs. Mr. Grant, without the accessories of rank or wealth or high official position, but simply by the self-sustaining force of his own wide sympathies, and by his steady and well directed energy of purpose, surmounted all those difficulties. From the commencement of the Society in 1862 until his strength was prostrated by the illness which terminated in his death in May 1880, Mr. Grant, as Honorary Secretary, gratuitously
conducted its affairs with admirable zeal, skill, temper, and disinterestedness. During that period he was in truth the life and soul of the Society—the main-spring of its movements.

The President then gave a brief sketch of Mr. Grant's career in Calcutta which commenced in 1832, first as an artist, then as an author, and subsequently Drawing Master in the Engineering College at Howrah, and finally as Professor of Drawing in the Presidency College, from which post he retired upon a pension only a month before his death.

The President proceeded to say, that early in his career Mr. Grant's attention was directed to the cruel and needless sufferings inflicted upon the draught cattle of this city; that although he had often addressed letters on the subject to the newspapers, and had always received the support of the press, it was not till 13 years after he had first tried to arouse public attention, that he succeeded in inducing some influential gentlemen to unite with him in founding the present Society. It was established on the 19th March 1862, under the patronage of Lord Elgin and the presidency of the Venerable Archdeacon Pratt. Amongst the Members of the Committee were Dr. Duff, the Rev. E. Storrow and Dr. Mouat, and two gentlemen, their Officiating Honorary Secretary and Mr. Manickjee Rustomjee, who had never failed from that time down to the present to bestow their
valuable time and services in promoting the objects of the Society. When Mr. Grant achieved that success, he was a Government servant on the modest salary of Rs. 200 a month, and his pay in his later appointments did not exceed Rs. 450 or 500 a month. Mr. Grant as Honorary Secretary had been indefatigable in his endeavours to place the Society on a sound footing, and to make it an efficient instrument in repressing cruelty and promoting the growth of humanity. His time, his resources and his talents as an artist and writer were freely and ungrudgingly employed in the work of the Society. He wrote its Annual Reports, which are well worth the perusal of those who take an interest in the subject. He drew up the various notices and handbills which were issued to warn offenders, both those prior to commencing prosecutions and those subsequent to convictions obtained. He penned a pamphlet entitled 'Cruelty' addressed to children with the object of interesting them in the protection of animals, and used his best efforts to induce schoolmasters and teachers to inculcate humanity. He superintended the entire work of the Agents of the Society, kept the records of the prosecutions on the model furnished by the Parent Society, and in all important prosecutions personally attended at the Magistrate's Court. His skilful pencil was liberally employed in devising and delineating improvements in draught harness, ambulances, water-troughs and fowl baskets. He
unwearied in his efforts to procure the support of influential persons in the work which was nearest and dearest to his heart, the amelioration of the condition of the animal slaves of man.

Until within the last few years, when his life was threatened with the disease which ultimately proved fatal, he was also the Honorary Treasurer of the Society. During that time he had almost uncontrolled possession of its funds, but not a rupee was knowingly wasted, not a rupee diverted from the objects of the Society, not a rupee appropriated even to the legitimate purpose of paying office-rent. Mr. Grant not only gave his services gratuitously to the Society, but gratuitously allowed his house to be used as its office. The statement, which the President had just made of the services of Mr. Grant and of the noble and unselfish spirit which actuated Mr. Grant in rendering those services, must convince all of the immense loss which the Society had sustained by his death. In fact, the magnitude of the loss could scarcely be exaggerated. Ought the memory of such a man to be allowed to pass away without some recognition,—something which should be a tribute to his worth,—which should evince the gratitude which they felt for the work that he had accomplished,—and which might be a stimulus to others to follow his bright example? If they were of opinion that he desired some memorial, what should that memorial be?
The President then stated that the Committee on debating the matter, thought that the most fitting memorial would be the erection, in some conspicuous part of the city, of a Drinking Fountain for animals. Water-troughs were much needed for the use of the poor bullocks and horses which toil in Calcutta in the heat of the sun; and the erection of a sufficient number of water-troughs was an object in which Mr. Grant in his lifetime took a very active interest. If, therefore, the meeting agreed with the Committee, that might be the form of the memorial. The money of the Society, however, could not be applied to the erection of the memorial. The necessary funds must be raised by private subscription, and he trusted that subscribers would be found not only amongst the Members of the Society, but also amongst the general public, for Mr. Grant was a man of whom his fellow-townsmen might justly feel proud.

The Rev. Alfred J. Bamford seconded the Resolution:

I consider it a privilege to have been asked to second this resolution, a sad privilege, but a privilege notwithstanding, for no words can adequately convey my veneration for Mr. Colesworthy Grant.

Of his work, so much of it done before I knew him, I feel it would be almost an impertinence for me to speak. His work speaks for itself. But there is one thing I would like to say a word, upon which I am probably as well able to speak
as any one here, and that is his motive. I have
the honor to be the Minister of the Church, of which
Mr. Grant was a Member. When I came to Cal-
cutta he was, I think, the first person I called upon,
and between us there sprang up a friendship which,
considering the shortness of the time we knew each
other, might almost be called intimate. He was
accustomed to speak to me very freely on those
subjects which perhaps most of us find it most diffi-
cult to speak freely upon. I do not propose to
speak of these matters here, but this I think it
well to tell the meeting that the noble work that
this Society has seen had its source in the godliness
of their late Secretary. He has often told me,
"Mr. Bamford, I consider every Christian man
ought to be doing something for his Master, and
my work in connection with the Society for the
Prevention of Cruelty to Animals is my work for
Him—I feel called by God to do it, it is my reli-
gious duty, and I should be guilty before Him if I
neglected it."

In this is the present hope of the Society, and has
been said, and without exaggeration, so indefatig-
able and earnest were his labours, that Mr. Grant
was this Society, and we are tempted to ask where
shall we find a successor? We may think of this.
Mr. Grant's service was as valuable as it was,
because he worked under a sense of responsibility
to his God, because he felt that God had called him
to it; and that which God has done once may be
done again. Those who most fully recognise how unrivalled Mr. Grant’s service has been may yet be able under the same inspiration, to follow worthily in his footsteps, so that, notwithstanding our loss, the course of the Society may receive no check.

Baboo Peary Chand Mittra rose and spoke as follows:—

Hon’ble Sir, Ladies and Gentlemen,—As I happen to be the oldest Member of the Society, and as it is necessary that on the Resolution before the meeting so ably and eloquently moved by the Hon’ble Justice White, there should be an expression of native opinion, I feel called upon to address a few words. In 1839, I first knew Mr. Colesworthy Grant—I had the pleasure of knowing his brother George, and I found that he was a gentleman of high religious culture. But the more I became ultimately acquainted with Colesworthy Grant, the more I admired his excellencies. Psychology has been my favourite study for many years, I discovered that Colesworthy Grant was full of self-abnegation. He was the Joint Secretary of the Mechanics Institute established for the purpose of ameliorating the condition of certain classes of the community. Actuated by a desire of serving his fellowmen, Colesworthy Grant devoted several hours twice or three times a week to teaching drawing to one or two classes established in connection with the Mechanics Institute. In 1862, he established
this Society of which he was the Honorary Secretary. His most valuable services which have resulted in the Society reaching its present position have already been expatiated upon by the Honorable President. Colesworthy Grant lived to extend the kingdom of God. Every breath he breathed, every thought that rose in his mind, every act that he did, was pure and holy. True to the teaching of his Master—"Seek ye first the kingdom of God," he lived to realize it in his thoughts, aspirations and deeds,—with him it was a religion of every-day life. He worshipped God not in word but in truth and spirit—in self-abnegation, self-surrender and devotion of self to the Almighty Father. He lived not for himself but for his fellowmen—for the brute creation, identifying himself with their comfort and happiness. Let us venerate the memory of such a saintly man.

Before the close of the Proceedings the President formally presented the Diploma of the Royal Society for the Prevention of Cruelty to Animals to the Officiating Honorary Secretary in order to be by him delivered to Mr. H. N. P. Grant, the brother and personal representative of the late Mr. Colesworthy Grant.

The following is a copy of the letter of Mr. Colam which accompanied the Diploma:—
Institution Building.
105, Jermyn Street, St. James's, London, S. W., Oct. 20, 1879.

To J. Sewell White, Esq.,

Dear Sir,

This Society desires to avail itself of the occasion of your visit to London in order to obtain your assistance as President of the Calcutta Society in the presentation to Mr. Colesworthy Grant of its diploma, given rarely and only to persons who have distinguished themselves by eminent services in our great cause.

I am desired to say that the Committee have the greatest possible pleasure in thus expressing their sense of Mr. Grant's untiring zeal and devotion for the welfare of animals. The Committee remember the many years during which he has used his own personal influence and his time in the promotion of our principles, and that he is in fact the founder of the Calcutta Society, for which he has acted as Secretary ever since the establishment of the Association. All the good which has already accrued, and that which will undoubtedly accrue during succeeding generations, may fairly be traced to the first and difficult task accomplished by Mr. Grant, viz., awakening in the minds of Europeans and Natives a desire to protect animals from cruelty.
Personally I may add that it also gives me unbounded satisfaction to take part in this matter, Mr. Grant having, in the first instance, communicated with me on the desirability of founding the Calcutta Society, and having from that period to the present not only pursued his object with undeviating energy, but has continued in amicable relations with this Society.

I trust you will find an opportunity of presenting the diploma formally in the presence of the Society on your return to India.

I am, Sir,
Your obedient faithful Servant,
J. COLAM,
Secretary.

The Officiating Honorary Secretary received the diploma on behalf of H. N. P. Grant, tendering his grateful thanks for the honor.

That the Society of which Colesworthy Grant is the founder has already done much good no one can deny. The amount of cruelty in various shapes is much less than it was before the formation of the Society, but it is at the same time susceptible of great improvement. If in any country such a Society can meet with success, it is in India. In early ages, humanity to animals formed a part of the religion of the Arya race. The Rig Veda says "Grant happiness to our bipeds and quadrupeds. May we with our kine and horses be exempted from
decrepitude." The Sama Veda inculcates.—"We should respect animals, for their imperfection is the work of superior wisdom that governs the world, and that wisdom ought to be respected in its minutest works. You shall not therefore, without necessity or for pleasure, kill animals which are like yourself of divine creation. You shall not torment them, you shall not afflict them, you shall not overwork them, you shall not abandon them in old age remembering the services rendered you. Chandogya Upanishad says "Cattle and horses are said to be emblems of glory, so are elephants." The love of animals is also expressed in the Swetaswatura Upanishad. "Injure not our cows nor horses." Menu legislated for the prevention of cruelty to animals. Beasts of burden oppressed by hunger or disease or having imperfect horns, eyes, or hoof or rugged tails are not to be used. He says those who seek the good of all sentient beings "enjoy bliss without end."

During the Vedic period, animal food was in use, although the Yogis and meditative classes lived on fruits and herbs. During the post-Vedic period when Buddhism, Jainism and Vaishnavism prevailed, the number of vegetarians was larger, but humanity to animals was from the dawn of the Arya settlement the universal religion. It was the religion of the wise, ignorant, and of the high and low, and especially of the females who have at all times shown their practical recognition of it by their
daily acts, and who silently but effectually govern the public mind. The example of Ahelya Bya, a Marhatta lady, who ruled for thirty years, will call forth the admiration of every one for her humanity to the brute creation. As humanity to animals is considered a passport to heaven, it is sacredly practised by every sect. We have in this city Hindus of all classes and denominations. We have also Jains and Buddhists, all firmly believing that it is a duty incumbent on us all to give no pain to a sentient being. All we have to do is to invite and attract the leading members of every class, and if we can make an impression on them, they are sure to accord their support and others will follow. The first thing to be done is the improvement of the Society's financial position. The Society must be made the Society of the nation. We can then extend the field of operations. We can then not only increase the number of agents, but have a separate department for the direction of our educational labours. The attention of Hindu daughters must be drawn to humanity as an ennobling exercise of the soul, that when mothers they may be able to exercise a healthy moral influence on the minds of their children from infancy.

In my last Bengali work Adhatmika there is a chapter on the subject from which I subjoin a translation.

"In Benares Chunder Saikhur Baboo lived. He had a son and daughter. His wife used to talk
with them on religious and moral subjects. She impressed on them pure reverence and love to God. She taught them to love man, to have enmity with no one, and if any one injured them, to forgive him. Love is a divine principle, care ought to be taken that its purity may not be alloyed and for the cultivation of the love principle be merciful to the brute creation. In ancient India, humanity to the brute creation was practised in every possible way. It is taught in the Sama Veda and Menu. Krishna himself fed cattle and there are many who bestow every care on animals and birds.

"Son.—In India there are some who eat animal food, others take sacrificed flesh.

"Mother.—It is difficult to put a stop to the animal food. The Mussulmans, Europeans, &c., eat animal food without which they cannot live. Among the Hindus, Vaishnavas and other classes are vegetarians, so are the Buddhists and Jains who take their food before sunset lest they might take any animal-culæ with food or water. They take care of old animals and birds, and never kill any animals however ferocious they may be nor do they kill mosquitoes, gnats, &c., if they are bitten by them.

"Son.—Wonderful patience! no wonder that it should lead to the formation of virtuous characters.

"Mother.—All I wish to impress on you is that it is impossible to stop the consumption of animal food. But it is of the highest importance to practise humanity to the brute creation, because we cannot
approach God if we do not develop the principle of love. There are many who from greed, pleasure or from brutal ignorance torture animals and birds. They are only thinking of this world, but not of the next. Brutality in any form keeps us in darkness. Humanity to the brute creation should be practised from childhood.

"Son.—Mother! Have the animals and birds any thinking principle?

"Mother.—The general impression is that they possess instinct while we possess reason. The former is not susceptible of cultivation, but the latter is. But it has been found that animals and birds not only possess instinct but reason. By the former they build nests, take care of the young ones, know where food and drink are to be found, and how to take care of themselves. But like human beings they show reason and moral qualities. There are numerous anecdotes illustrative of these truths.

"Daughter.—Have they meetings?

"Mother.—Where one of them is in distress, others fight for him. They sometimes try like the panchayet and punish the guilty bird. We had an impression that man could only be unselfish, but we have now facts to show that birds act unselfishly also.

"Son.—Are the animals and birds immortal?

"Mother.—Bishop Butler thinks that they are. Mary Somerville says "Since the atoms of matter are indestructible, as far as we know, it is difficult to believe that the spark which gives to their union,
life, memory, affection, intelligence, and fidelity is evanescent.

"I cannot believe that any creature was created for uncompensated misery; it would be contrary to God's mercy and justice.

"I am sincerely happy to find that I am not the only believer in the immortality of the lower animals."

Robert Southey on the death of his spaniel says "There is another world for all that live and move—a better one."

We require books in English and Bengali containing anecdotes of humanity and information on natural history and admonitions for love to the brute creation.

The Drinking Fountain in commemoration of the memory of Colesworthy Grant is to be shortly erected in Tank Square, but the more lasting monument of his devotion to the cause of humanity is the Society of which he was the Founder, and his name will be remembered as long as humanity to the brute creation is practised in this city. And that this excellent virtue emanating from the Div. Love may prosper in the land among all classes, is the heartfelt prayer of the writer.

Grant's bright eyes and sweetness of the soul cannot be forgotten by those who knew him. I conclude in the words of a poet—

"Thou art not gone, being gone, wherever thou art,
Then leavest in us thy watchful eyes, in us thy loving face."

THE END.

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